

This Paper is Fighting Your Battles; What Are You Doing to Increase Its Circulation?

Total subscriptions previously reported 612,354
New subscriptions last week 11,019
Subscriptions expiring last week 5,735
Gain for the week 5,284
Total number subscriptions this date

617,638

Total edition printed last week 620,000

TEMPORAL POWER



A PUBLIC MENACE

THE MENACE

Woman Publishing Co., Publishers

PUBLISHED WEEKLY AT AURORA, MISSOURI

PRICE 2c

SATURDAY, MAY 24, 1913

Subscription Rate in Canada and all Foreign Countries, \$1.00 a Year; In Clubs of Four or More, 85c.

This is Number 110



FOR PAPAL POISON

PUBLISHED for the preservation of liberty, the promotion of progress and the advancement of civilization. As a means to this end we advocate the absolute separation of church and state, the taxation of all church property and the compulsory education of all children up to the age of fourteen years in the public schools.

ENTERED AT POSTOFFICE, AURORA, MO., AS 2ND CLASS MATTER

REV. THEO. C. WALKER, Editor

MARVIN BROWN, Associate Editor

MONEY is the one god of Roman Catholicism, and in the name of sweet charity she hoodwinks the unsuspecting into contributing to the most gigantic political corruption fund extant. Her iron barred and stone walled institutions are the means of her long domination, and since the searchlight of publicity has penetrated the lair of the gory-beaked vulture she is howling for blood, and the word has been passed down the line that The Menace must go.



Should the State Give Aid to Rome's Slave Pens?

MENACE readers are already familiar with revelations made concerning the Roman Catholic Home of the Good Shepherd, Troy Hill, Pittsburgh, Pa., where it was discovered that the city administration had been paying the institution five dollars a week for the maintenance of each inmate committed there by the courts, at the same time charging these items in the city's "budget" expenditure to "the care of policemen injured in the discharge of duty."

This institution, sailing under the "non-sectarian" guise, had not only fleeced the city of Pittsburgh out of thousands of dollars, but it is one of hundreds of others which receive state aid and which is still asking for state aid.

The revelations which have come to light in this Roman slave pen are no different than those which would come to light in the rest of them if it were only possible to force investigation, and the testimony of the officials and inmates of this place is the strongest evidence that could be adduced of the truth of every statement The Menace has ever made in regard to such institutions, in Pittsburgh and elsewhere.

Previously we have quoted the Harpoon, a weekly magazine published in Pittsburgh, relative to this particular case, and since the hierarchy is disposed to accuse the Menace of lying, regardless of what it prints, or the evidence in the case, we wish to again quote the Harpoon in its issue of May 9th. The testimony herewith is both convicting and convincing, and we give you the most vital part of it, together with the closing paragraph of the editor's introduction:

"The statement which follows is an affidavit of a woman, now married, who was an inmate of the home for a period of eight months. She is a Roman Catholic and admittedly has no axe to grind against the institution. She simply gives her statement in a matter of fact manner, but in the facts admitted, is to be found the corroboration of the allegations made in previous issues of the Harpoon."

"For obvious reasons we have omitted the name of the woman. The interrogations were made by an attorney in the presence of three witnesses."

The Testimony.
"Q. When you were at the House of the Good Shepherd, you went there and paid your own way?"
"A. Yes, sir, my mother gave money there."

"Q. How much did she pay?"
"A. I don't know that. Every time she came there she gave them something."

"Q. How old were you when you went there?"
"A. I wasn't quite seventeen."

"Q. You stayed there how long?"
"A. Eight months."

"Q. You are a Roman Catholic yourself?"
"A. Yes, sir."

"Q. Who has charge of the house?"
"A. The sisters and nuns."

"Q. And the Mother Superior is in charge?"
"A. The Mother Superior is over all, but the classes have separate heads."

"Q. The building up there—the doors are always kept locked and fastened?"
"A. Yes, sir."

"Q. And the windows are barred?"
"A. Yes, sir, those on the ground floor. All where the girls are—they are barred."

"Q. During that time did you work in the laundry?"
"A. Yes, sir, all the time."

"Q. Did you go to school?"
"A. No, sir."

"Q. Do you know what they taught them in school?"
"A. They taught reading, writing, geography, but mostly all about religion."

"Q. Was there any cooking school in there?"
"A. No, sir."

"Q. Any sewing school?"
"A. They had a class in sewing."

"Q. What kind?"
"A. They made waists and things like that."

"Q. What were they used for?"
"A. They used them for themselves, but some of them were used outside."

"Q. Sold outside?"
"A. Yes, sir."

"Q. When you worked in the laundry what time did you go to work in the morning?"
"A. Eight o'clock."

"Q. How long did you work?"
"A. Sometimes until eight or nine at night."

"Q. Were you allowed to see anybody—was anybody allowed to come to see you?"
"A. Yes, sir."

"Q. When anybody came to see you, could you see them by yourself?"
"A. No, sir."

"Q. Where would you see your mother?"
"A. In the parlor, they have bars between you."

"Q. Between you and your mother?"
"A. Yes, sir."

"Q. Would there be somebody with you?"
"A. Yes, sir, the sister."

"Q. You couldn't talk alone?"
"A. No, sir."

"Q. Did they tell you what they had to say to your mother?"
"A. No, they said I wasn't allowed to go against the place."

"Q. That is, you must not say anything to go against the place."

"Q. No, sir."

"Q. Your mother could write to you?"
"A. Yes, sir, but they read her letters, and you couldn't say anything against the place. If I wrote something against the place they wouldn't send them out."

"Q. Would they read your letters?"
"A. Yes, sir."

"Q. You say that the windows were barred?"
"A. Yes, sir."

"Q. Were you ever allowed to go outside?"
"A. We were allowed to go out in the yard—all together. There was a big fence around the yard."

"Q. You were never allowed outside the yard?"
"A. No, sir."

"Q. Your class had seventy-five in it?"
"A. Yes, sir."

"Q. What were you allowed to do?"
"A. We were allowed to talk. Two weren't allowed to sit together—more than two was all right."

"Q. In the yard, did they tell you what you could talk about?"
"A. They didn't like you to talk about the outside—your past life outside."

"Q. What did they want you to talk about?"
"A. About what goes on in the laundry or church or something like that."

"Q. Did they ask you to become a nun?"
"A. Yes, sir, but I wouldn't be it."

"Q. Were any girls there who had been there for a long time?"
"A. Yes, sir, a good many. About a month before I came out there was a girl in there nine years, she was twenty-one when she came out."

"Q. Had she never been outside the building?"
"A. No, sir."

"Q. Did you know any others who had been in there a long time and had never been out?"
"A. There were two or three of them like that. There was one up there who had never been out—and she had to stay another year."

"Q. Were those Catholic girls?"

"A. One or two of them were Catholics but some were Protestants."

"Q. Did those girls want to stay there?"
"A. No, sir, but they couldn't get out."

"Q. Did you ever know of any of them trying to get away?"
"A. I have heard they tried to run away, but they caught them again."

"Q. What would they do with them?"
"A. Cut their hair off and put them in the dungeon."

"Q. Were they Catholic?"
"A. Yes, sir."

"Q. Do you know their names?"
"A. One was Laura and the other was Dora. I don't know their last names. We never knew their last names. The names we knew them by up there were not the names they had on the outside. They always changed their names inside. That was their first name—nobody knows their last name."

"Q. And you didn't know the other girls' names?"
"A. No, sir."

"Q. And they didn't know yours?"
"A. No, sir."

"Q. You know that these two girls had their hair cut off, and that they were put in the dungeon?"
"A. Yes, sir."

"Q. How long were they kept in the dungeon?"
"A. About a day and a half. They put in one first, and when that one got out they put in the other."

"Q. How long was the other one in?"
"A. Each one was in about a day and a half."

"Q. Did they ever put you in the dungeon?"
"A. No, sir."

"Q. That was for running away?"
"A. Yes, sir."

"Q. Did they ever put anybody in the dungeon for anything else?"
"A. Yes, sir, some of the girls that called the sisters names, and they got whipped and put in the dungeon, too."

"Q. They whipped girls no matter how big they were?"
"A. Yes, sir."

"Q. What did they whip them with?"
"A. A rattan. Most generally when they would whip them they would take them outside and whip them. They wouldn't let the other girls see them."

"Q. Do you know whether they whipped them severely?"
"A. Yes, sir, one girl her head started to bleed, and they made her fingers bleed."

"Q. You saw that girl?"
"A. Yes, sir. She has been in there ever since she was a little girl. She is thirty-five years old now."

"Q. Do you know what she had done?"
"A. No, sir."

"Q. What did they do with them?"
"A. They used to take their meals off the floor, that is they made them do that, or kneel down in the class room for two or three hours with their hands up."

"Q. Do you mean to say that a girl would have to kneel down for two or three hours and keep her arms outstretched?"
"A. Yes, sir."

"Q. What would they do to her if she allowed her hands to come down?"
"A. If the sister was around she said: 'You put up your hands or I will whip you.' If they noticed she was so tired she couldn't then they made

her put them down and do something else."

"Q. But they did take meals off the floor? Why were they compelled to do that?"
"A. If a young girl goes in there they will say to her: 'I will give you three chances to make your bed right. If you don't do it up right I will punish you for it. The first time if she don't make it exactly right they will call her back. If she don't do it right the third time they will make her kneel down with her dishes on the floor and eat that way.'

"Q. You say for disobeying rules in the laundry they make them do that?"
"A. Yes, sir. In the laundry you are not allowed to talk much. If they see you talk too much they will tell the head teacher and make you eat off the floor."

"Q. Is there any other punishment for disobeying the rules in the laundry?"
"A. The sister makes you get down and say prayers with your hands out and say 'Our Father' five or six times with your hands out."

"Q. When visitors came to see the place did you know when visitors would be coming?"
"A. Yes, sir."

"Q. What would the nuns do?"
"A. They would say: 'Get yourselves ready and fix yourself up—there are visitors coming.' We would always know as soon as visitors came into the house and what to do long before they came to where we were."

"Q. Was it any different when visitors came?"
"A. We all had to be quiet and have everything nice and in order when visitors would come."

"Q. When you left there was anything told you about what you should say?"
"A. They said 'You must promise not to go against the place.'

"Q. They wanted you to promise not to tell anything that ever happened in there?"
"A. Yes, sir."

"Q. Did they tell you anything about the money that was paid to them?"
"A. They told my mother that the money that she paid to them was just for the good of the home."

"Q. Are the girls in there satisfied to stay?"
"A. Most of them are not."

"Q. They want to get away?"
"A. Yes, sir."

"Q. Is the place any different from any other prison?"
"A. I don't know. I never was in prison."

(Continued on Page 2 Column 2.)

Political Rome, the Nation's Peril

BY F. B. LEE

AFTER much observation I have, with deep chagrin, come to the conclusion that there are about seventy-five million cringing cowards in this reputed land of the free and home of the brave.

This seems like an astonishing conclusion, but it is not a fact that fifteen million Catholics (I am allowing the figures in their own special census taken by the grace of Jesuitical Taft at government expense) are making slavish cowards of seventy-five million non-Catholics?

Possibly you may not agree with me, but watch yourself, your neighbor, your city, county, school, state and government officials and see if what I say does not prove to be true.

It is fearful the extent to which this church by ways that are dark and deeds that are foul, is compelling the great foolish majority to bend the knee in abject slavish servility.

By its deep and secret cunning the Roman Catholic Church is making political dupes of us all and quietly, but no less surely, winding its slimy coils around us and rapidly taking from us even a show of resistance. Even a Noah could not effectively warn the great simple-minded, unsuspecting multitude against the deluge of darkness and oppression sure to come.

We will not be warned.
The awful experiences of other peoples and nations, the terrible suffering and persecutions of non-Catholics in times past with which the pages of history are made bloody, the illiteracy, moral leprosy and degradation of the people, the superstitions, non-progressive, intolerant spirit in every country now under its control—all these seem to have no influence over us, seem to make no difference in our bearing towards, nor our treatment of, this serpent, so wickedly charming us to inaction, while it prepares to destroy us the moment it feels sufficiently powerful.

Cowards, we are, all of us! We are being robbed politically, industrially, morally and spiritually by this serpent. We have about eighty of its agents in congress, three on the supreme bench, and hundreds in the lower courts to do its bidding. We have thousands of them in govern-

ment department service, a large percentage of them in our army and navy—an innumerable host of them in state and municipal offices, probably 75 per cent of the police force and worse than all, tens of thousands in our educational institutions where obedience and submission to the will of the priest is the one fundamental idea inculcated—a detriment to the child and a curse to the nation, but an extreme delight to the priest and the Roman hierarchy.

Industrially and financially we are being robbed, red handed. The Roman church is constantly begging of, and at the same time quietly boycotting, non-Catholics everywhere and insistently demanding greater appropriations from public funds for the support of its thoroughly commercialized reform (?) schools, hospitals, orphan asylums and other charitable (?) institutions, and all the while looking with thieving eyes on the public school fund.

Non-Catholics are not only being boycotted in business and robbed of tax money, secretly used by Roman Catholics in office, but the begging nuns are continually pestering and brow-beating everyone in the name of charity and practically, if not actually, threatening business men everywhere with loss of patronage if they refuse to donate to this money-grasping, power-loving, religio-political machine.

Non-Catholics should not only refuse the donations demanded, but should unitedly insist that this contemptible form of begging be stopped by law. The nuns themselves and the priests who urge them on, having little or no sense of decency or justice can not be expected to desist until prevented by law. Begging is a thoroughly organized business with them, systematically and methodically carried out, and Protestants are practically supporting hundreds of the very institutions which all history tells them have proven a most damnable curse to every country that has harbored them.

Yes, as Protestants (many of whom actually pretend to be loyal American citizens) we are assisting

these institutions in carrying out their avowed purpose of making America Roman Catholic, and in doing it, to subvert all free institutions and smother liberty in its foul embrace as it always has done, is doing now, and ever will do because it thrives best in ignorance.

Morally we are being robbed. The Bible is driven from the public schools, and even lessons in morals are objected to so as to enable Gibbons and his dupes to cry: "The public schools are godless!" while we as Protestants know that parochial schools are the moral pest-holes of our cities and towns. No loyal citizen can come from them for the priest's will is his will, and his entire allegiance, religious and political, is to the man-made god in Rome.

The moral stamina of the whole people is being severely taxed to resist the immoral infection from these parochial schools, and this poison, together with the ever-increasing contaminating floods of moral degenerates of the same faith we are constantly getting from southern Europe, no thoughtful person can fail to see is putting in jeopardy the life of our republic with its free institutions and its boasted religious liberty.

What else can the harvest be from the seed being sown?

Is the grave of liberty to be dug in America?

Are we actually cowards? Or am I wrong? God grant that I may be, and that there lies dormant in the breasts of the seventy-five million non-Catholics in this country such a love of light—truth—liberty—and country, such a love for humanity as can not be crushed by this baleful influence, and such a hatred of darkness, oppression, degradation, crime and the depths of moral depravity that always follow in the trail of Romanism, as shall soon be stirred, and so strongly stirred as to drive them from our midst before it is too late, this same malign influence with which every enlightened nation is struggling, whose cathedrals are built on foundations of ignorance and superstition, and whose religion is the love of power and not the power of love.

IGNORANCE, Superstition and Falsehood are the three cardinal "virtues" of Romanism. With these weapons she cannot but win an occasional battle where the environment is conducive. Just now the hierarchy in South Bend, Ind., is jubilant, having succeeded in confiscating five thousand copies of The Menace. Let us bring the battle line up to the flag and brook no further insults from the devotees of a foreign potentate, fraud and usurper.



The Menace Confiscated; Rome In Desperate Straits

From South Bend, Ind., News.

Indications of the war that will be made on anyone outside of the Sunday party, who attempts to distribute any kind of literature at the tabernacle during the revival services, appeared Thursday night when a big automobile load of The Menace, an anti-Catholic publication, was confiscated by South Bend detectives. Detective Cassidy and his men secured the papers before any of the copies could be taken off and distributed.

The confiscation of papers was addressed to John Graf, 702 Keasey street. The Menace is a weekly paper published in Aurora, Mo., and contains highly antagonistic editorials and articles against the Catholic church. It is believed that the publishers realized an opportunity to distribute their papers through the big crowd at the tabernacle, but the attempt was nipped in the bud.

The load of papers was taken to the police station and will be held until a decision is reached by authorities as to further action in the matter.

According to a statement made by Detective Cassidy the police officials will permit no distribution of any literature foreign to the revival. He stated that the Sunday party and the workers could distribute as much as they wanted to, but that no other kind would be permitted in or near the tabernacle. This rule applies not only to literature being handed out, but also to that placed in buggies or automobiles or scattered about the streets.

The above article is taken from the May 9th issue of the South Bend, Indiana, News.

Verily Rome is in desperate straits!

And since when has literature lawfully published and legally entered in the mails of the United States, become contraband, and subject to confiscation by a band of hoodlums who set themselves up as censors, presuming to dictate what free born American people shall or shall not read?

Is this America?

Pinch yourself, brother, and see if it is really you and if you are a citizen of the United States!

Billy Sunday is holding a revival in South Bend.

We do not know whether Sunday is in sympathy with the Menace or not, but the friends of the paper in South Bend decided to distribute a few sample copies at the tabernacle, and will you please behold what happened.

Nowhere, except in Russia and the United States, have the enemies of liberty and freedom, recently at least, undertaken to go so far as have these servile subjects of the pope in South Bend.

This is a sporadic case, but it is only one of many and shows the way the wind is blowing, and is a result of inactivity and stupidity on the part of the great mass of the American people who are self-contained in the belief that the Roman Catholic hierarchy has no designs on America

and that the Roman doctrine is something good and holy.

With Roman Catholic domination, municipal, state and national, you would only be allowed to think and act as the priesthood dictated, and free thought, free speech and free conscience would be a recollection only.

Man, Americans, followers after light and seekers after truth, can you not see that history is about to be repeated, and that the second Inquisition is at hand?

Are you still willing to sacrifice principle and the peace, happiness and liberty of posterity for a little ease and a little compromise here and now, or are you ready to fight for the things which are sacred to the altars of our sires?

Would you like to live in a country where your life would be in jeopardy if you were not willing to adhere to the Catholic religion—or any other certain religion for that matter?

No? Then what are you doing to guarantee that your children and your children's children will not be compelled to endure such a condition?

Where Rome rules this is the condition!
And her ambition is to rule America.

She says so in her every proclamation, in her press and in her pulpits; and history vouches for her ambitions.

Inherently the papacy is a thing that can only live where ignorance and superstition thrive, and to disarm her of these weapons as has been done in the most enlightened nations of Europe is to drive her to cover.

She is unwilling to enter the arena of argument and free discussion, for her history will not stand the light of day.

The Menace, with the aid of a few other forces just as valuable, has snatched the veil of ignorance and superstition from the eyes of her dupes, and she is rampant.

She knows no argument but brute force, and her weapons are those of the primitive heathen, from whose sphere of enlightenment she has not evolved an iota since the days when innocent children were offered as sacrifices to the Nile and Ganges.

Men, will you see the Menace thus stifled and its influence destroyed, or will you stand up like patriots and demand your inalienable right to life, liberty and the pursuit of happiness?

On your answer depends the safety and perpetuity of the republic!

The Menace will not shrink from the renewed and concerted attack that is being made upon it from every quarter, but it will carry the fight into the enemy's country, and by the help of God and the patriots of this nation we will continue to proclaim liberty throughout the land to every inhabitant thereof.